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OUR WORK, AND ITS RELATIONS.

The work of Christian missions is a divine institution. It sustains to God and man, to the church and the world, to time and eternity, relations which are permanent and powerful, and of the highest conceivable importance. The missionary work bears a relation to God, the Father, as it is the fulfillment of his own eternal counsel and the accomplishment of his revealed will. It has a near and precious relation to Christ the Son, as it is the fruit of his sacrifice, the burden of his intercessions, and seeks the universal establishment of his blessed kingdom; and it has also an intimate relation to God, the Holy Spirit, as it is carried forward by his gracious influence, without which no means or efforts can succeed. This great enterprise harmonizes with the high and holy purposes of the living God, and is sustained by the promise and power of the Almighty. When, therefore, we go forth in the strength and spirit of our Lord to publish his salvation to the poor and perishing, "in the name of our God we will set up our banners," with the confident hope that he will bless the humblest efforts to promote his cause, and in the end will make his truth triumphant.

This evangelical work bears also to the word of God relations that

are intimate and inseparable. The Bible holds up this cause in all its merciful and momentous bearings, and presses its high claims by appeals to all that is glorious in God and ennobling in man, and to all that is pure and peaceful on earth and blissful in heaven. The Holy Scriptures contain the germ, of which the work of missions is only the outgrowth and development. The Bible holds deposited in its sacred shrine the seeds of the glorious ingathering which this work will ultimately secure for the glory and kingdom of our Lord. As the earth has in its surface the seeds whose growth and produce will suffice for the world's sustenance in all ages—as it has in its mines and minerals ample materials for the use and comfort of its population in all future time—and as it has in its rivers, lakes, and fountains, water enough to satisfy the thirst of its inhabitants—so do we find in the word of God an abundant supply of seeds and elements for the maintenance of spiritual life and the culture of the fruits of righteousness in every part of the Lord's vineyard, and also streams of living water sufficient to satisfy the spiritual thirstings of mankind, and to make the barren desert a fruitful field.

The word of God is the mighty instrument, divinely given, and adapted to bring about the conversion of the world to Christ. Into whatever soil this good seed, this word of the kingdom, falls and is suffered to grow and take root, it blesses and frees, enriches and ennobles all who yield or partake of its precious fruit, and makes the wilderness to bud and blossom as the rose. However much the enemies of the truth may decry and depreciate the Bible, it is not only the religion of Protestants and the rule of their faith, it is also the great instrument and support of Christian missions and the sure guarantee of their successful issue. Its promises and prophecies supply strong and fresh motives to earnest and enduring effort. They never fail to inspire hope, even in the darkest hour. From the first promise that the seed of the woman should bruise the serpent's head, down to the glorious consummation, as seen in the visions of the exile of Patmos, they provide a constant stimulus to hopeful endeavor. The holy truths and doctrines of the Divine word, its messages of love and mercy, are the means by which life and light, liberty, and peace, and salvation are conveyed to the perishing; while its commands to give the gospel to every creature reveal the obligation of all to enter upon this great work, and publish the glad tidings to all mankind.

Whatever trials or conflicts those who labor in the Lord's vineyard may meet with, they find ample encouragement to go forward and work faithfully and patiently in a cause which is thus sustained by the word of God, and is carried onward by the mighty agency of the Holy Spirit.

The command of our Lord to go into all the world and preach the gospel to every creature, requires his loyal subjects to occupy the whole field and to take possession of all the earth in his name. In fulfilling this duty, they cannot safely neglect that part of the world which lies most directly in the way of their success. *The Papal power impedes the cause of missions and the onward march of Christianity more than all the forces of Paganism.* The removal of this stumbling-block is necessary to the spread of the gospel among the heathen. If we pray for the coming of Christ's kingdom, we cannot disregard the most active and bitter foe of that kingdom, "the man of sin," who opposeth all that is called God, and "whose coming is after the working of Satan." Every consideration of duty and of safety, and all hope of success, oblige us to give to this field a prominent place in the work of evangelization; and it is a source of inspiring hope to all who are engaged in missions among the Romanists, to know that their work is indicated by the word of God and sustained by his providence, and that it coincides with the spirit of prophecy, with the nature and tendency of the Gospel, and with the history and glory of Christ's kingdom.

In no department of Christian missions are there clearer evidences of God's promise and blessing, than in that which pertains to the reformation of corrupt and apostate portions of the nominal church. As there were in the Jewish church in the time of Christ, so also there were in the Roman apostasy in the days of Luther, and are still to be found therein, some seeds of Divine truth. Though they lie hidden and buried



under a mass of rubbish, they are precious in the sight of God. The church of Rome has almost quenched the light of truth, and has made the word of God of no effect by its vain traditions and gross corruptions.

The missionary work among Romanists has a special claim upon the church of Christ, from the fact that God has given to his people, by his holy prophets and apostles, distinct warnings of the coming and power of this great apostasy, and has also declared that he will consume "the man of sin" with the spirit of his mouth; that is, by the power of his word and the preaching of the Gospel. The mystery of iniquity will be consumed by evangelical missions, sustained by the friends of true Christianity in the midst of Romish corruption.

After ages of silent preparation, during which much was done by Waldo, Wickliff, Huss, Jerome, Savonarola, and others, God began this glorious work by the Reformers of the sixteenth century, and he will not cease until the determined consumption of this apostate power shall be completed. The movements of this age show that God is fulfilling his word. His people are looking at the condition of the millions blinded and enslaved by the Papacy. he is disposing many to pity and pray for them. He is inclining large numbers to unite in Christian efforts in their behalf, and to help forward the work of their liberation and enlightenment by giving liberally of their means to send the Gospel to them. He is preparing the way of access to them by the powerful dispensations of his providence. He is opening the eyes of multitudes in

Papal lands. They are beginning to see the gross darkness which covers them, and to feel the chains by which they are bound. There are millions among them who, but for the fear of a tyrannical priesthood, would hear and receive the truth which would make them free. They would hail the Gospel as glad tidings. As there were many of the children of Abraham before the days of Christ waiting for the consolation of Israel, who joyfully welcomed the Messiah as soon as he was announced to them, just so there are now many among the Romanists who would gladly receive the word, as soon as they heard the message of peace from the lips of our missionaries. Bound hand and foot by their oppressors, and deceived by false promises of peace, they are prepared to listen to these welcome words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

We wish to send and give these words of peace and comfort to multitudes waiting for them in our own land, in Ireland, in France, Belgium, and Italy, in South America, in Canada, and in other portions of the Papal world. He who came to open the eyes of the blind and to proclaim liberty to the captive, does not break the bruised reed nor quench the smoking flax. As he treated the erring and oppressed of Israel with great pity and tenderness, so he regards the deluded and down-trodden victims of Romish superstition with deep compassion, and is ready to make good to them his comforting word: "when the poor and needy seek water and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them." From



his throne of mercy he addresses the victims of Papal tyranny with words of encouragement, and calls upon them in a voice from heaven to abandon the errors of the church of Rome, saying, "Come ye out of her, my people." He claims a people for his praise, to be rescued and gathered from Roman bondage, and calls upon his true and faithful followers of every name to aid in the work of their deliverance; that he may divide the spoil with the strong and lead captivity captive. In the day when kings shall be nursing fathers and queens nursing mothers of the church, then, "thus saith the Lord: Even the captives of the mighty shall be taken away and the prey of the terrible shall be delivered."

In view of the teachings of God's word and providence, and the present outpourings of his Spirit upon many in Roman Catholic countries and under Papal control, we believe that missions to the Romanists in this and other lands, if prosecuted on a scale worthy of their importance, would receive the rich blessings of heaven. Let us look at this work in the light of God's word, and let us pursue it in the spirit and strength of Him who came to seek and save them that are lost. He cherishes the feeblest germs of faith and the faintest sparks and flickerings of light, until under his fostering care the seeds begin to expand and germinate, and the flame burst forth into a bright radiance, and the salvation of Zion goeth forth as a lamp that burneth. It is the spirit and work of true and living Christianity to watch the embers that lie buried beneath the corruptions of Rome, to add to them fresh supplies of fuel, and to pray that the fire of heaven may descend and

kindle it into a flame which shall consume the wood, hay, and stubble, and all the idolatrous trash and heathen rubbish of the great apostasy.

The work of missions among Romanists holds an important relation to the church of Christ, and involves her progress, purity, and power. It furnishes aid to our Protestant brethren in Papal countries, who, in their destitution and weakness, fervently and constantly implore our aid, and gives to them the means of employing their activities with great effect upon the Papal masses around them. It affords, also, to the churches of our common Protestant faith in every land the opportunity of developing their united strength in prosecuting and perfecting a scheme of evangelization, that shall reach and pervade the Papacy throughout every part of its wide-spread domain, and contribute to its gradual consumption and ultimate overthrow. When the church has shaken off this yoke, and labors to free others from this bondage, she can move forward in her march of victory over Paganism, "looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Evangelical missions to Romanists have important relations to God's providence, to history, to revivals of religion, to prayer, to Christian unity, to civil and religious liberty, to our own country and to the world, which we may hereafter refer to and more fully point out. Suffice it to say, that by seeking to evangelize the Romanists in our own land, we most effectually save ourselves, our children, and our country from the greatest evils; and by efforts to liberate the oppressed millions of Europe from the bondage of Rome, and lead them



to the knowledge of the truth, we bestow labor on a field upon which God graciously deigns to pour out his Spirit. By seeking their salvation we secure the very best materials on the earth for the service of Christ, and provide instruments wonderfully fitted and qualified to carry the Gospel into the darkest places of the earth. Labor bestowed on the evangelization of France, Belgium, and Italy, will tell with mightier power on the destinies of mankind than a much larger amount bestowed upon the heathen. While we would rejoice if the missionary force in Pagan lands were increased ten-fold, we cannot but think that the Papal world has a *stronger claim* on the united prayers and liberal missionary efforts of

God's people. We are assured that the riches, and forces, and glory of the Gentiles shall come into Zion like a flowing stream, and we believe that Europe will yet bring her best tribute and treasure to the service of the Lord, and that the sons of those who afflicted Zion will come bending unto her. Without, therefore, in the least degree depreciating missions among the heathen, we are inclined to believe, with reference to the present practical fruits and far reaching results of evangelical efforts in behalf of Romanists, that there is truth and sound philosophy, as well as Christian prudence and economy, in the sentiment: "Better fifty years of Europe, than a cycle of Cathay."

## ARE THE DOCTRINES OF THE ROMAN CHURCH OF GOD OR OF MEN?

(Continued from page 12.)

The church of Rome teaches that there is a place called *purgatory*—a place where those Catholics who die in *venial sin* are purified, preparatory to admission into heaven. It is believed by Romanists that at the close of life all souls are sent either to paradise, or to hell, or to purgatory. The first are those who are wholly free from sin; the second are those who die in *mortal sin*; and the third those who, although dying in a state of grace, have not had full satisfaction made for their sins—or dying guilty only of *venial sin*, must be purified in the fire of purgatory.

*Mortal sin* is the voluntary transgression of a known command, either of God or the (Roman) church, or some lawful authority. And whoever dies without being pardoned of such sin, goes directly to hell.

*Venial sin*, though it weakens the spiritual life, does not cause the loss of

the grace of sanctification nor of the love of God; and so, not being such as to merit eternal punishment, is expiated in this world by good works and acts of penance; and if anything remains at death, purgatory accomplishes the full cleansing. *Theft*, considered in the abstract, is a *mortal sin*; but if it is not considerable, and is perpetrated on a rich man, it is a *venial sin*.

Such are the teachings of the Roman church. But the Scriptures teach that sin, whether mortal or venial, is a transgression of the law, and that the wages of sin is death; and also that the blood of Christ cleanses from all sin. The distinction made by the Romanist of mortal and venial sin, is unknown in the word of God, and has no significance in view of that great truth, that at the close of life the wicked go away into everlasting punishment, and the righteous into life eternal. Of course, the idea of pur-



gatory is inconsistent with such divinely revealed teachings.

It was once attempted to make the Scriptures assert this doctrine, in a translation of the Bible (into the French language) by the Jesuits of Louvain, published at Bordeaux in the year 1686. In this translation many passages are falsified or perverted so as to teach what was not the mind of the Spirit. The 15th verse of the 3d chapter of 1st Corinthians was thus rendered:—"Si l'ouvre de quelqu'un brûte, il en portera la perte, mais il sera sauvé quant à lui, ainsi toutefois, comme par le feu *du purgatoire*." Or with the same changes in our translation it would read thus:—"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by the fire of *purgatory*. The word *purgatory* was a pure invention and addition of the theologians of Louvain.

Purgatory appears to be regarded as of so much importance to the Roman church, that the priests are ready to pervert the truth, corrupt the word of God, in order to make it teach that doctrine. It was not formerly declared to the world until the year 1439. Since that time it has given color and importance to many other doctrines. The mass, confession, the doctrine of indulgences, and many other teachings of Romanists, are vivified and rendered significant by purgatorial fire.

But those who teach this doctrine are involved in great perplexities. How can they believe that the faithful burn some thousands of years in "*a fire as warm as that of hell*," and yet accept the words of inspiration:—"There is therefore now no condemnation to them that are in Christ Jesus." If the sacrifice of Christ is complete in itself, purgatorial torments are useless for those for whom he died: to believe in purgatory, is to declare the insufficiency of the atonement.

Our Lord is represented as in heaven interceding for his people; but if multitudes of them are in purgatory, as the Ro-

man church affirms, his intercessions can avail nothing for them: he has indeed no power to deliver them from that place of torment, since the Pope alone has the key. And he must be fearfully indifferent and hard-hearted, since he can leave his spiritual subjects in the flames for centuries, unless they have been so fortunate as to leave behind them money or rich friends; for money is the principal power which prevails with the Pope to unlock the purgatorial prison.

The idea of purgatory was unknown to the fathers of the early church. It is either a comparatively modern invention of Romish priests, or has been borrowed from Paganism. For us, as Protestant Christians, we believe that the blood of Christ purifies from all sin; and that no other purgatorial process is intimated in the word of God, or can be really approved by the good sense of mankind.

The Roman church teaches the doctrine of the *merit of works*; i. e. that eternal life is a *recompense* rendered to the good works of man, by virtue of the promise of grace in Jesus Christ. The church of Rome says, indeed, that salvation is all of grace; that man is justified by faith; that his sins are freely remitted by the divine mercy, and for the sake of Jesus Christ; and so far it is the teaching of the Scriptures; but to this there is added the doctrine of human merit. The whole system of indulgences, which so seriously corrupts this church, rests on this error. Pelagius, of the fourth century, may perhaps be regarded as the father of this doctrine; though the church then condemned him as heretical, and his sentiments as heresy. But if Romanists did not believe in the merit of works, it would be difficult to maintain the doctrines of penance, absolution, and indulgences. One error rarely subsists alone. This doctrine received its present form at the Council of Trent. It was there asserted that "good works concur in our salvation, and justify us before God." As Protestants, we believe in a much higher authority, which asserts that "by the deeds of the law shall no flesh be



justified in his sight." "Where is boasting, then? It is excluded. By what law? of works? Nay, but by the law of faith." We believe that good works are to be regarded only as the evidence of a true faith; but that they should never be mingled with the blood of Christ, in order to become with that the price of our redemption. The greater part of the practical doctrines of the church of Rome are the inventions of men, and have no countenance in the revealed word. Many of them have been pronounced heresy by councils of the church in the earlier ages.

It is easy to understand, in view of such facts, why the Roman church so persistently withholds the word of God

from the people; or if allowed in any case, it is in the form of some corrupted version, or with such comments and notes as effectually pervert the truth. The Roman church must admit that many of its most prominent doctrines are not contained in the Scriptures; and therefore divine revelation is neither the source nor the criterion of religious truth for its priests and teachers. That church has reason to fear, above all things, unrestrained freedom in the reading of the word of God; for if the people have a right understanding of revealed truth, then the traditions and doctrines of men will speedily fall into neglect and contempt.

H.

## FOREIGN FIELD.

### FRANCE.

#### THE AMERICAN CHAPEL IN PARIS.

The American Chapel in Paris continues to enjoy many tokens of the Divine approbation, and to maintain its onward course. With the progress of time, and the developments of Providence, our convictions of its importance and general utility have constantly increased in strength. We look to it with earnest hope and unabated confidence as an instrument through which much may be done to bring the American churches into more intimate connection and profitable sympathy with the few and comparatively feeble evangelical organizations which now exist in France and the various part of central and southern Europe, as well as to promote the spiritual and religious welfare of our countrymen in Paris.

But, like many other enterprises which have been set on foot for good, it also has had its evils to encounter. Of these we have heretofore refrained from speaking, and should not allude

to them now, but that we may take occasion from the allusion to assure our readers that we have not been ignorant of what has been passing nor neglectful of our duty in regard to it, so far as that duty has been apprehended. But the American Chapel is now established, and it has gone forward, notwithstanding the difficulties of the way, and it is fulfilling its high and holy mission. It is designed to be the religious home of all our countrymen, and it is the sanctuary where, without regard to denominational names or the forms of worship to which, in the land of their nativity, they had been accustomed, they may meet, and without offense to good taste or the principles of conscience unite in worshipping the God of their fathers, and enjoy the benefits of the means of grace as administered by our chaplain, who is alike the pastor of all.

The pastoral office connected with the Chapel is now held by the Rev. G. L. PRENTISS, D. D., who for several years was the pastor of the Mercer-



street Presbyterian church in this city. Dr. Prentiss, on resigning his pastoral charge in New-York, being in feeble health, had repaired to Vevay, in Switzerland, for the sake of the climate and other advantages which a European residence might afford him. The Board having heard that his health was improved, and that he was now able to resume the duties of the ministry, lost no time in forwarding to him, in November last, a commission, together with a request that he would accept it and repair to Paris immediately and take charge of the chapel, which at that time had become vacant by the return of the Rev. Mr. Seeley to the United States, at least temporarily, or till they should be able to procure some suitable person to occupy it permanently.

We are happy to be able to inform our readers that Dr. Prentiss accepted the appointment and acceded to the request of the Board, and early in January last entered upon the discharge of the duties of the office. We look with much interest to the results of his labors in that most interesting field. He seems admirably fitted to its claims, and we cannot doubt that he will be happy in the work which he has kindly consented to perform; and we may also say that with rich experience in pastoral life, a refined taste and high degree of mental culture, we doubt not that his ministry will be of great benefit to the numerous Americans who in the city of Paris may attend upon it.

Confident that no enterprise can succeed without the blessing of God, we respectfully yet earnestly ask the friends of the Redeemer to remember, in their daily prayers, this great work of our Board,—the establishment of

an evangelical chapel in Paris,—that our chaplain and fellow-citizens congregated in that city may be divinely blessed, and that their influence may be of great good to the cause of truth and of evangelical religion, not only in the city of their habitation, but throughout the dark regions of Papal error that surround them on the European continent, and by whose inhabitants they are carefully observed.

We close this article with the following note, just received from Mr. James W. Tucker, of Paris, Treasurer of the Prudential Committee of the Chapel, who is now in this city. It will be read, we think, with pleasure by all the friends of the chapel. While it shows the happiness of the people under the ministrations of Dr. Prentiss, it corrects also an error in regard to the financial condition of the chapel into which some may have been led by irresponsible and uninstructed newspaper correspondents.

“NEW-YORK, 302 Broadway,  
“February 8, 1860.

“REV. DR. FAIRCHILD.

“MY DEAR SIR:—In reply to your questions respecting the ‘American Chapel in Paris,’ I am most happy to inform you that the Rev. Dr. PRENTISS took charge of the pulpit temporarily on Sunday, 1st of January; that I had the privilege of attending his ministrations on that day and the Sunday following; and from the very general satisfaction which I heard expressed, I doubt not that his labors will be attended with much benefit to the chapel and much profit to his hearers. The audience in the afternoon was larger than I have ever seen it since the chapel was first opened.

“I avail myself of this opportunity to correct a mistake, which has become somewhat current from some misstatements made by professed friends of this enterprise, who *might* be better informed



respecting its financial condition. There has never been, as has been stated, 'a floating debt of \$4,000,' but our liabilities have varied from 7,000 to 10,000 francs above our receipts. To-day, however, they are reduced below 6,000 francs, and we are quite certain that under the acceptable ministrations of our present pastor and his expected successor, the letting of additional seats will soon make our receipts fully equal to our wants.

"Faithfully yours,

"JAS. W. TUCKER, *Treasurer.*"

#### ITALY—ROME.

The following communication, from a missionary of the Board in Italy, presents a view of the state of things in that interesting field of labor which is well worthy of consideration.

The Papacy, in its natural workings, has neither secured the temporal nor spiritual good of the people. It has damaged them in all of their interests and prejudiced them against all religion.

The writer says :—

"There is a deep and wide-spread disaffection toward the Papal authority, both civil and spiritual, throughout the States of the Church, so notorious that none but the most bigoted adherents of the Papacy pretend to deny it. The presence of the French troops in Rome for the last ten years is inexplicable on any other ground, and the enlistment of foreign troops to supply their place in consequence of their anticipated withdrawal is additional evidence of the fact. Why a people should be so inimical to the rule of their sovereign and so regardless of the teachings of their priests, is a question which is of easy solution.

"The spirit of the age has given an impulse to human thought and action equal if not greater than that which took place in the 16th century, and resulted in the glorious reformation. The extensive diffusion of knowledge in free countries has overleaped the barriers which in

despotic governments have been erected to exclude it. The masses have been moved with a desire for new things, for progress, for emancipation from old customs and ceremonies, and have by the light which has broken in upon them, in spite of the efforts of the ruling authorities to prevent it, discovered the uselessness and unscripturalness of many ecclesiastical rites and observances. The infallible Pontiff, unwilling to change those things which his predecessors have sanctioned, and looking back upon the *dark* ages as the *golden* ages of the church, has constantly thwarted all efforts of his subjects toward a modification or reform of either the political or ecclesiastical system. The consequences of such opposition to the reasonable wishes of the people, is the hatred of their rulers and the growing indifference to religious ceremonies. Unbelief is fast taking the place of that blind credulity which formerly prevailed, and, sad to say, infidelity is alarmingly on the increase among all classes. During the reformation of the 16th century reverence for divine things generally prevailed, and a strong desire for religious knowledge was shown in the constant appeals which were made to the Holy Scriptures in all the religious controversies of that day, and the desire to know what was the teaching of God's Word. At the present day, in the States of the church especially, no thirst for divine knowledge seems to exist. Nauseated with the numerous superstitions, idle ceremonies, and absurd legends of the Romish system, the reaction of their minds seems to be toward disbelief in all mysteries. Even the 'great mystery of godliness,' the corner-stone of the Christian system, is extensively doubted, and of course with it must follow those lesser mysterious things which angels desire to look into.

"In the 16th century the liberty of free discussion enabled multitudes in several countries in Europe to investigate divine things in the light of Scripture and try Romish dogmas by the word of God; so the chaff being separated from the wheat, the



former was blown away, while the latter, in those lands where Christianity is still a living principle in the churches there established, was retained. In other countries where free discussion was not allowed, but the people were compelled still to feed upon both chaff and wheat, (more of the former than of the latter,) the life of faith seems to have almost died out. The mind, loathing the husks on which it has been fed, seems to be approaching the conclusion that all is chaff, and that there is *no wheat*. In other words, Rome, continuing to insist upon forcing her subjects to receive the errors she propagates as well as the truths she holds, has produced a disgust for both. Protestantism having always been held up to them as heresy, and Popery being discovered to be a delusion, the natural inference which they draw is, that Christianity is all a fabrication of cunning men to deceive the people and hold in bondage the ignorant. This growing sentiment is the alarming feature of Italian society at the present day, and presents obstacles in the way of all reformation of religion which will be felt when the day of free discussion shall arrive. The champions for truth and for the religion of the Bible, will then have not only the superstitions and erroneous dogmas of the Papacy to combat, but the more ingenious and subtle arguments of infidel rationalism to meet and overthrow. Fearful will be the struggle in the States of the church and throughout Italy, when the present restraints are taken off between the friends of Christianity and of infidelity. As the violent measures of Louis XIV. in behalf of Popery led to a reaction under Louis XV., which produced the celebrated school of infidelity whose fruits, under Louis XVI., turned France into a vast aceldama, in which Atheism drank the blood of thousands of Rome's votaries, so it is to be feared that the growing infidelity of the inhabitants of Papal Rome will enact another reign of terror, if, with the possession of civil liberty, there should be attempted the enforcement of religious ceremonies or dogmas.

"The common expression at Rome—'If the French troops should suddenly be withdrawn and Rome be left without foreign soldiery, the lives of the priests would not be worth a candle by daylight,'—indicates the temper of the populace towards the priesthood in certain contingent events.

"In undertaking to cultivate this part of the Lord's vineyard, its long desolation must be remembered, the rank weeds of error which have overspread it for centuries, the deep disgust of the people toward Christianity as they have seen it and known it, producing skepticism of the rankest kind, and their natural suspicion of everything which comes to them under that sacred name.

"Sad indeed would be the condition of those residing in Rome who have enjoyed the privileges of an evangelical ministry in their earlier lives, if they had no places of worship in Italian cities to frequent, but those in which the mass is offered and the litany of the Virgin sung. The AMERICAN AND FOREIGN CHRISTIAN UNION kindly provides better spiritual fare for those of our countrymen whom either business or pleasure makes temporary sojourners there, and for this service it deserves the thanks and liberal support of Christians of every name.

"At Florence the Spirit of God seems to be moving upon the face of the waters. Since the flight of the Grand Duke, meetings have been held for religious worship, and addresses delivered by gifted persons not of the clerical order on religious subjects, which are reported to be truly evangelical and eloquent. The enemies of free thought and scriptural investigation have begun to throw obstacles in their way, and the present rulers have advised caution in their proceedings; but the meetings, which are conducted with good order and decorum, still continue. It is expected that ere long religious liberty will be proclaimed throughout Tuscany, and that the Madii will then be able to reside in the land from which the ruler who expelled them a few years ago for



reading the Bible has himself been compelled to flee, and into which he is not permitted to return. 'Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!'"

#### TURKEY.

##### MISSION SCHOOL IN CONSTANTINOPLE.

A little more than a year ago the attention of the Board was called by the Rev. Dr. H. G. O. DWIGHT, of Constantinople, to the moral condition and wants of a large number of Romanists who were settled in that city and its immediate vicinity, and in whose behalf the Missionary Association there could do but little. It was deemed highly important to establish among them a school for the instruction of their children, thus to prepare the way for further and more effective missionary operations.

Having obtained assurance from Dr. Dwight and his associates that they would superintend the school and direct its affairs, the Board cheerfully engaged in the enterprise, and made an appropriation toward the support of Mr. Costabel, a man of eminent piety and ability, who was recommended to them as a teacher and also to labor as a missionary among the families of the pupils. Mr. Costabel was at once engaged, and he entered upon his labors in the month of Nov. 1858, and has continued to the present time with encouraging success.

The school, as may naturally be supposed, has had difficulties to encounter, but it has nevertheless gone forward, and at times it has numbered more than twenty pupils. It has been composed of boys and girls, whose ages vary from seven to thirteen years. The pupils are of Italian, French, Dutch, Swiss, Polish, and

Armenian parentage. The number of boys who have attended has been greater than that of the girls.

Some of the parents who were able and inclined to pay for the instruction of their children have been encouraged to do so, while to those who were poor the instruction has been extended gratuitously.

The Rev. A. Thomson, a missionary of the Free Church of Scotland, who attended the examination of the school in December last, says, in a report which he drew up concerning it, that "the discipline was good, the pupils apparently happy, and their progress respectable."

In the progress of this work, now begun so happily, the Board can but feel the most lively interest. They desire not only to continue what they have commenced to do, but to augment their appropriations in its behalf. In the Association at Constantinople the Board have a most valuable band of co-workers; and if they can send to that field an *additional* laborer under their guidance, they will confidently expect most encouraging results.

Concerning the school, and the importance of sustaining it, the Rev. Dr. Dwight writes as follows, viz:—

##### LETTER OF DR. DWIGHT.

*Account of the Mission School—number of pupils—examinations had—satisfactory—prospects encouraging—Mr. Costabel gives good instruction—the work should go forward—an additional missionary wanted—names of the Committee, etc., etc.*

"CONSTANTINOPLE, Dec. 20, 1859.

"MY DEAR SIR:—As the year is now drawing to a close, I think you will reasonably expect from me a brief account of the *results*, so far as known to us, of this little school enterprise.

"The number of pupils during the year has not been as large as we had hoped, and yet it has been at times



somewhat over *twenty*, a very small proportion of whom were Protestants. In such a place as this, time is required to make such a school known; and then the distances are so great, and the difficulties of sending small children alone through the streets are such, that we can hardly wonder that so few have been induced to attend.

"We had an examination of the school last spring, and another on the second day of the present month, at each of which the members of the Committee and some few other friends were present. Various suggestions were made by the Committee to the teacher at the first examination, the object of which was to improve the character of the school; and we were much gratified, at the last examination, to find that our suggestions had been carefully attended to.

"I enclose for your perusal a copy of the minute written by our Secretary, the Rev. A. Thomson, Missionary of the Free Church of Scotland, by which you will see what was the judgment of the Committee upon the last examination. At my suggestion, Mr. Thomson has also given a copy of the receipts and expenses of the school during the year. The Hungarian fund, as it is called, was given by gentlemen in England for a wholly different object, but, very unexpectedly to us, by their direction it came into our hands, and is still, as you will see, in reserve, at least in part, to be appropriated towards the expenses of another year.

"The experiment of the past year has satisfied the Committee that we should go forwards and not backwards. We have at the present moment the prospect of receiving soon more Roman Catholic pupils. Mr. Costabel is evidently giving them good religious instruction; and we have requested the Rev. Mr. Biaudet, chaplain of the Dutch Embassy, to give a weekly religious lesson in the school, and we confidently expect that he will comply with the request. We shall need funds for some extra expenses, as well as for the ordinary outlay for the school. If

the number of scholars should increase, as we hope, we shall be obliged to rent a larger building at considerably greater expense. We greatly need, also, an increase of school apparatus.

"The committee beg me to entreat you to continue your generous aid for another year, when we hope to show you still greater fruits. May it not be that this little school will be an entering wedge for your Society for direct and successful missionary labors in this city. The Roman Catholic population, which is large, is almost wholly neglected as a missionary field. It would rejoice all our hearts and greatly encourage us in our work, if you would send us a well qualified missionary to labor among this neglected, but most influential class of our population.

"Hoping to receive soon an affirmative reply to our application, I remain very sincerely yours, H. G. O. DWIGHT.

"P. S. The following persons compose the committee at Constantinople, viz:—

His Excellency COUNT DE LUYLEN DE NYVELDT, Ambassador of the Netherlands.

Rev. H. BIAUDET-CLEMENT, Chaplain of the Netherlands Embassy.

Rev. H. G. O. DWIGHT, Missionary of A. B. C. F. M.

Rev. R. KOENIG, Missionary of Scotch Free Church.

Rev. A. THOMSON, Missionary of Scotch Free Church.

Rev. W. G. SCHAUFFLER, Missionary of A. B. C. F. M.

Mr. KEUN, Consul of the Netherlands.

"The Count De Luylen, as we call him, enters very warmly into the interests of this school, as he does in every other good work."

#### THE PROTESTANT POLES IN PRUSSIA.

From the "*Evangelical Christendom*" we transfer to our columns the following interesting article concerning a people little known of late, either in the religious or civil world, but with whose past history are many thrilling associations:



"Prussian Poland is a tract of land about eighty miles wide, extending from the south of Silesia to the neighborhood of Bromberg and Thorn, and there branching off in two directions to the north and north-east; thus, as it were, embracing the Delta of the Vistula and the Province of Prussia. Though there is a considerable German element here, yet the population is mainly Slavonic, and more particularly Polish; it forms the edge of the great Polish world lying to the east, which once penetrated into Bohemia, Thuringia, and Lower Saxony, but has receded, leaving the Wends in Lusatia and the Czechs in Bohemia like islands in the surrounding sea of German life. The number of the Polish inhabitants of this district amounts to about 2,200,000—an eighth part of the whole population of Prussia.

"Poland has always been the scene of warm religious strife. Christianity was brought to it from the East by Methodius and Cyril, but the Latin Church soon began to strive for the mastery. It had a hard conflict, and it was not till a short time before the Reformation that the last traces of the use of the vulgar tongue vanished from the order of worship; and when the time of the Reformation did come, its effects were soon felt in Poland: the Court, the nobility, the cities, and people of education became Protestants, and for a time Poland had even a Protestant King; the Bible was translated and circulated, schools formed, and the country seemed lost to Rome. But the movement had affected mainly the higher part of the community, and they had neglected to instruct the people; so that a reaction took place, the Jesuits came in, the Court for political motives changed its sympathies, and the Thirty Years' War produced great devastations amongst the Protestants, and thus Poland became again a Catholic country.

"The number of Protestant Poles in the *Province* of Prussia is about 250,000, who dwell in the district between Marienwerder and Goldapp. They have regular ecclesiastical order, with 100 parishes

and 134 Polish-speaking ministers. Provision was made at the Reformation, and afterwards, for Polish students at the University of Königsberg. These Poles maintain their nationality and their language, although for 500 years they have been separated from their fellow-Poles and united with Prussia. Their character is that of simplicity, modesty, obedience, perseverance, and self-denial; they are very observant of the outward forms of religion, perhaps superstitiously so; and in their public worship and religious life all is liveliness and activity.

"In Silesia there are 70,000 Protestant Poles, of whom 60,000 live, for the most part, near the Russian frontier, 5,000 near the Austrian, the rest scattered. The former had the happiness not only of having Protestant princes at the Reformation, but also of being spared the counter-movement, which repressed Protestantism in so many places, so that in the seventeenth and eighteenth centuries they formed an active, useful, national body, producing many works, especially in hymnology and catechetics; and, further, they formed a support to their suffering and persecuted brethren in the faith who lived in Poland Proper, and whom they supplied with ministers. Amongst them have been such men as Behm, Cretius, Rohrmann, who have done great service to Polish literature.

"In the Principality of Teschen, and in Pless and Loslau, the Reformation made considerable progress. In Teschen there were fifty Protestant churches, in Pless twenty-seven, in Loslau twelve. In 1654 *not one* of these remained in the hands of the Protestants, and they were not permitted to build one in Teschen till 1707, and in the other two provinces not till later still.

"The character of these Silesian Protestant Poles is much the same as that of their brethren in Prussia Proper. A clergyman writes: 'It is incredible what an amount of work there is to be done by the minister of a church composed of Poles and Germans. The work is almost doubled by the two languages; but one

is abundantly recompensed by the truly pious and warm feeling of the Polish population. Most of the families have morning and evening prayer. No house is without a Bible, a prayer-book, and the sermons of the celebrated preacher, Dambrowsky. One must hear them sing, in order to know what it is to sing from the heart.'

"The number of Protestants in the Province of Posen is about 12,000, of whom 11,000 live in four or five provinces at the southern extremity of the province. These have never been able to be independent. In the former stormy times they existed only through the assistance of the neighboring Silesia, whence they received preachers and books, and they should be considered as forming a branch of the Protestant church of Silesia.

"Very little is known of Russian Poland. In Cracow there is preaching in both Polish and German at the Protestant church. The Protestant church at Kalisch, of 5,000 members, consists one-third part of Poles. A number of Polish Bibles are smuggled yearly into Russia Proper; but there, for political reasons, preaching in Polish is not permitted. The reports of the Russian Protestant Bible Society from 1853 to 1857 give for these five years an account of the sale of only 116 Polish Bibles in Roman characters (Catholic,) and 32 in German characters (Protestant.)

"So much for the people. As to their religious literature, the first matter is the Bible. This was translated under the auspices of Prince Nicolas Radziwill in 1563, and this has remained the chief translation.

"As to confessions, the Poles chiefly adhere to that of Augsburg. Luther's Catechism is the chief one used, though others are occasionally made use of. In hymn-books they abound; very many of their hymns, as in the case of the Germans, being as old as the Reformation. Some of them are translations, but many are original, and in these latter the national character is exhibited in their

cheerful, unconstrained tone; their love for dwelling rather on the redemption than the ruin of mankind; their proud exaltation of the kingly character of Christ; their martial delight in the conflict of the Lord with Satan, and the victory over him; and the joyful exultation with which they celebrate the saints' rule with God and Christ in eternal glory, as the inheritance of the peasant no less than of the noble. A peculiarity of the Polish psalmody is the predominance of the musical element, to which that of sentiment must yield. It is well known that, in 1530, it was not the hymns so much as the tunes of the church which procured for Protestantism so ready an entrance into Poland.

"Many treasures of Polish religious literature yet lie hidden in manuscripts and old books, which are said to be classical, deep, and, above all, national; these should be printed, that the cultivated portion of the people may see how unfounded is their prejudice of Catholicism being inseparably connected with their nationality. The people at large seek more spiritual nourishment, and for the last ten years the activity of the press has greatly increased, in the publication, not only of Bibles and religious books, but also of other productions, popular history-books, school-books, etc. Also, a Protestant Polish almanac has been published for several years. Still there is a great lack of the personal preaching of the Gospel; here preeminently laborers are wanted, for the churches and for the schools. The Protestant minister among the Poles has an arduous task. Generally of German descent, his national character is totally different from that of his flock; and that flock is poor, so that there needs an entire and loving devotedness to his work. But if he gives this, his reward will be great."

#### SANDWICH ISLANDS.

LETTER OF THE REV. TITUS COAN.

We feel quite assured that our readers, with ourselves, will rejoice again to see the hand and hear the voice



of the Rev. Titus Coan, the veteran missionary to the Sandwich Islands, through our columns. We bid him and his communication thrice welcome, and sincerely congratulate him, and his associates in labor on the success that has crowned their efforts for the erection of the "Central Church Edifice," and the various smaller edifices at the out-stations of their mission. The letter gives us a cheering view of the healthful and progressive state of the evangelical cause in the island of Hawaii. But a few years since, it will be remembered, the people of that island were in all the degradation of heathenism. Now they are a Christian people, sustaining the Gospel among themselves, and improving in all the arts and institutions of civilized and Christian life, and according to their ability—"yea, and beyond their ability"—with cheerful zeal they aid in sending the glad news of salvation to others.

With sorrow and shame we read of the assault that is made upon them by the Romish priests and Sisters of the Sacred Heart. But we trust that they will be preserved, and even brought out of this trial of their faith with increased confidence in God, and greatly strengthened attachments to the truth and ordinances of the Gospel.

We hope that our readers will mark the testimony which comes to us in this communication from Mr. Coan, relative to the efforts of Romanists in that far-off island. It discloses the real nature and spirit of Romanism in its antagonism to the Gospel. That our churches may pray and labor aright in regard to it, their members should understand it. Romanism is not Christianity; and what is here stated in relation to its efforts to

destroy the confidence of the natives in the teaching of the evangelical missionaries, is but a type of what is practiced, in one form or another, against every evangelical mission in the world. The greatest hindrance to the progress of the Gospel everywhere is Rome, with her unnumbered emissaries.

We receive most gratefully from the Hawaiian Christians the donation of *Fifty Dollars*, which they have sent to help us in our work to spread a pure Christianity among the subjects of the Papacy, to protect the thoughtless and unsuspecting against the wiles of the "man of sin;" and we can but hope that hereafter, if not immediately, the donors will learn that their offering was effective of much good to those for whose welfare it was given. We will also hope that this generous donation from the islanders, in their poverty, will stimulate the churches in this country, from their abounding fullness, to enter with increased zeal on the support of this branch of Christian effort.

For the encouragement of our brethren at Hilo, we will say that the end of the Mortara case is not yet. There is still hope for the afflicted parents; the child may yet be restored to them. We shall see.

"HILO, HAWAII, Nov. 3d, 1859.

"REV. DR. FAIRCHILD.

"DEAR BROTHER:—It is now two years since I have communicated with your Society. My last was to Dr. Mc Clure, in October, 1857. Your cause has not, however, been forgotten during this long period of silence. The Magazine of the UNION has been received and read with great interest, and your struggle against darkness, superstition, and subtlety has been watched with wakeful attention and earnest prayer. We are

much interested in the case of Father Chiniquy and his people. How marked is the hand of the Lord in this matter!

"The friends of the stolen Jewish boy have, it seems, given up through discouragement, and Popery has achieved an unfortunate triumph to herself in that unholy case. Outraged justice will be vindicated in its time. *Jehovah reigns!*

"Amidst your conflicts with Papal power and arrogance over the vast empire of America and the thronged realms of Europe, you can hardly see the struggle on these obscure shores, or hear the din of our distant and puny warfare. And yet the enemy is here—vigilant, subtle, confident, audacious, and indefatigable—watching every opportunity to assault, and using all characteristic strategy to divide, to outflank, to circumvent, and to overthrow.

"There has been a revived activity among our Papists during the past year. They have received a reinforcement of priests, and a consignment of ten 'Sisters of the Sacred Heart.'

"Our new French treaty has also gone into operation, giving, as many suppose, undue advantages to Papal pretensions. The instrument seems to lack the true spirit and principle of reciprocity, and it is a subject of anxiety on the part of this people, and of exultation on the part of the Papists.

"We have never seen the priests more active, sanguine, and bold than now. Their press smokes and pours out its darkening clouds over the land. Great numbers of tracts have been issued, berating our Protestant missionaries by name, calling us by the gentle names of deceivers, liars, thieves, robbers, schismatics, heretics, and rebels, and denying us all right of inheritance in the kingdom of Christ and of God. We are scathed and anathematized, and unless we can find a Being more meek and merciful than is the Papacy, our case is hopeless.

"The tracts alluded to are showered over the land, and the villages and hamlets are flooded with them. They have

even been carried to the doors of our churches on the Sabbath, and there distributed among our people on entering and leaving the sanctuary. In private dwellings, in the streets, in public places, and everywhere, our people are met and confronted by these Papal emissaries. Male and female, the old and the young, are flattered or denounced, according to the caprice of the assailant; and every persuasion is used to induce our people to forsake and hate their Protestant teachers, and join the ranks of Rome.

"When some cunning and vile hypocrite has been detected and excommunicated from our churches, prompt and true to their instincts, the priests make every effort to proselyte him to their church, by justifying his opposition to his brethren and teachers, by flattery, and by offering privileges and distinctions as allurements. We have a notorious case of the kind now before us. How true that 'where the carcass is, there the eagles,'—yes, and the vultures and dogs—'are gathered together.' And yet, with all this zeal, and assurance, and extraordinary effort, we do not learn that they are overthrowing the faith of our people or increasing their disciples. They seem to have over-estimated their own strength and the weakness of the native Christians; and they will probably, ere long, learn their mistake and resort to other weapons. We are issuing a few simple and short tracts, to meet the deluge, and to teach, admonish, and confirm the churches. We are also publishing a small paper, '*The Morning Star*,' (*Hoku Loa*), in the Hawaiian language. In this some of the false dogmas and practices of the Papists are exposed with effect. Poor little '*Star!*' the Papists rush upon it with the fury of mad dogs. But we suppose this canine hydrophobia cannot reach the stars, however much it may growl and bark at them. Much less can it quench the glorious sun, the great dispenser of life and light.

"We have never engaged in direct controversy with our opposers. It takes



too much time; is calculated to disturb the better feelings of the heart; and, above all, it diverts the attention from the direct and patient work of building up the churches in symmetry and peace. We prefer, *as a rule*, to teach our people what is right, and pure, and profitable, rather than to leave them to turn our weapons against a foe who knows no courtesy, and who appears to us to have little reverence for truth.

"I have ordered Henry Hill, Esq., my kind agent in Boston, to pay to your Treasurer, Mr. Vernon, fifty dollars, on behalf of the AMERICAN AND FOREIGN CHRISTIAN UNION. With this I send a draft to Mr. Hill, payable in thirty days after sight. Mr. Vernon will therefore receive the \$50 in due time. This sum is a donation from the Hawaiian Church at Hilo. It is a mere mite, but it goes with our warmest sympathies and fervent prayers in behalf of the cause in which you are engaged. Gladly would we give you ten times this sum, but many objects call for our aid. Our people, though poor in worldly goods, support their pastor, build their own churches, pay for 600 copies of Hawaiian newspapers, purchase books, care for their poor, contribute to their Domestic and Foreign Missionary, Bible, and Tract Societies, and occasionally divide their morsel with some eight or ten Societies in foreign lands, besides meeting many incidental local calls for aid. We have just appropriated \$400 to our own Missionary and Tract Societies, and we hope to do more for these institutions. Our missionary enterprise to the Marquesas and Micronesia need much help; and as we are now publishing a series of tracts in the vernacular tongue, a considerable amount of funds is called for in this cause.

"Our new church edifice was completed and dedicated last spring. This cost us, in cash, materials, and labor, about \$14,000. But all bills were paid before the house was occupied, and we have more than \$400 remaining in the treasury.

"Besides this central or station meet-

ing-house, we build and sustain twenty smaller and cheaper houses of worship at as many out-stations. Our people are sparsely scattered over a parish more than one hundred miles in length, and consequently many small and very poor congregations have to build houses of worship without foreign aid. But these efforts do them good, by arousing latent energies and creating self-reliance. Action is the sinew of life.

"As our domestic wants increase, and our plans for spreading the Gospel over the Pacific Isles enlarge, we may feel constrained to send less aid to the Institutions so dear to us in America. To discontinue or to curtail our remittances to any of those Societies whom we have patronized with the pittance at our disposal, and with whom we have been in such endeared sympathy and profitable communication, will be a painful self-denial. But should duty seem to demand that most of our efforts be confined to the realms of the Pacific, you will rest assured that our hearts and prayers are with you. *Your cause is our cause*—your work our work, your hopes, fears, desires, conflicts, trials, joys, and triumphs are ours; for they are our Redeemer's, and in 'our Head' the whole redeemed household are united,—

'One family we dwell in heaven,  
One army of the living God,  
At his commands we bow.'

"We had hoped that the late war in Europe would be overruled for the checking of Papal power and arrogance, and for the furtherance of evangelical truth and civil liberty. But whether or not such be the immediate result, we have the assured faith that God reigns; that his purposes will stand; that he will 'overturn' all things which hinder the progress of truth; that man's wrath, malice, and intrigue shall praise him; and that this dark world of sin and woe shall be flooded with light, purified from sin, and filled with joy and salvation. Our prayer to God is—

'Thy kingdom come,  
Thy will be done;'

and to this blessed object we consecrate our being.

"With congratulations and salutations

to all your fellow-laborers in the cause of evangelical truth, I am, dear sirs, your friend and brother, TITUS COAN."

## HOME FIELD.

Aside from the doctrine of depravity, there have been two prominent obstacles to the progress of Christianity—one, the pre-occupancy of the mind with other systems, engrafted upon the heart from infancy and hallowed by all the venerableness of age; the other, the corrupt systems of Christianity. The missionaries to India and to Turkey encountered these at every step. In Turkey was the Armenian church, not, indeed, as formidable by its corruptions as the Romish church, and yet presenting such a barrier as hedged up their way of access to the Mohammedans. The followers of Mohammed said to them, *There is the Armenian*. He professes to be a Christian. Go to him and show us that the Gospel you bring to us has power to make him *truthful and honest*. In that way only (*through that church*) could the missionaries reach the Mohammedan.

In the same proportion, therefore, in which that church has been regenerated, has salvation gone forth as "a burning lamp."

At the present time there are few missions more prosperous, or promising more glorious results to the cause of Christ, than the mission to the Armenians. Now, what the American Board of Commissioners for Foreign Missions is doing for the people in Turkey, we are endeavoring to do for those in France, Belgium, Sardinia, Tuscany, and Ireland; and the present aspect of affairs in those countries, in connection with the suc-

cess of our missionaries in their work, greatly cheers and encourages us.

The prospects of the Home Field, at every point where labor is expended, are equally cheering with those of the Foreign Field.

In the minds of many sincere Christians, however, there is a kind of romance about foreign missions. They will give *freely* of their *means* to send the Gospel to India and to China, and still neglect the poor Roman Catholic at their own doors or in their own houses. They act towards him as though his salvation were impossible—an event not to be expected.

But is the Roman Catholic farther removed from salvation than the Hindoo or the Chinese? Is there more depravity in one case than in the other? Is the Hindoo, with all his ideas of caste, more accessible to Gospel influences than the Romanist, who believes the Bible to be the *word of God*, and has never lost his reverence for the name of Christ? Alas! we practice deceit upon ourselves, and make our own unbelief an excuse for our neglects. Romanists can be reached; and God in his providence seems to have sent hither from three to four millions, that we may give them the Bible and lead them to Christ.

But whatever unbelief may have existed before in reference to their conversion, it seems to us it must be dissipated in view of the wonderful work among the Canadian French



in Illinois, under the labors of Father Chiniquy and the missionaries who are aiding him. That work, so glorious and so wonderful, is still going forward; and while the Christian public have so generously responded in donations to supply their temporal wants, we would still remind them that there are a number of places where the people are calling for missionaries who will read to them the Bible, and preach to them the unsearchable riches of Christ.

In this connection we give the following letter from our missionary at Chicago, the Rev. Mr. BEAUBIEN, who, in the absence of Father Chiniquy last autumn on his visit to the East, labored at St. Anne's, in Kankakee county.

#### REV. MR. BEAUBIEN'S REPORT.

"From December 1st, 1859, to January 25th, 1860, I have labored mainly in Chicago. The French-speaking population of this city is estimated at 500 families. They represent four different nationalities, viz: French, Swiss, Belgians, and Canadians.

"These people, for reasons well known to the American public, have for two or three years past been deprived of permanent religious services. Somewhat over a year since, efforts were made by a few individuals to bring them to the truth, through Sabbath-schools and occasional public meetings. These efforts were blessed, and prepared the way for what we are now beholding. I preached my first sermon in Chicago last September, in the Industrial School-house on Union-street. Until two months ago I could not hold regular services, on account of my numerous engagements in Kankakee County. At that period, however, I commenced giving most of my time to this people. Many, being cheered by the prospect of having worship in French regularly, expressed their feelings on the subject by signing a paper in which they

solemnly promised to stand by me and to help me. The heading of the paper (which I will soon forward you) encouraged me greatly. After, with great moderation, referring to their circumstances, they expressed the wish of having nothing preached to them but 'the pure word of God, as that only could speak to their hearts.' Some of these people are very well educated, and all are very intelligent. I have reason to believe that several have of late experienced a change of heart, and my faith in God in reference to this movement is great. We now hold meetings at two places—in the morning at the Union-street school-house, in the afternoon at Dr. Rice's church. Our meetings are growing in numbers and interest. We rejoice in the hope of soon having a chapel, as that is absolutely necessary to our success: kind friends have already offered the necessary funds to build it. The two places where we assemble are too far apart, and the school-house is not comfortable; also, Dr. Rice's church is not central, and many are prejudiced against the idea of worshiping in a school-house, while they would gladly go to a church in their vicinity; consequently our congregation is much smaller now, than it will be when we shall have a chapel in a suitable place.

"In conclusion, I will say that I have distributed a number of Bibles and tracts, I have visited as much as possible, I have conversed on religious subjects with scores of individuals, and in various other ways I have endeavored to extend the kingdom of our common Master."

#### IRISH MISSION IN NEW-ALBANY, IND.

MR. M'BRIDE, MISSIONARY.

*Encouragements amidst discouragements—doubts as to the power of the priest to forgive sin—Roman prayer-book mistaken for a Bible—some becoming enlightened as to the nature of the confessional and the requirements of the Gospel—a striking case of the heartlessness of a priest toward a bereaved parent—labors of the month, etc.*

In his report, Mr. McBRIDE says:—

"Although the missionary who labors for the present and future good of Romanists may be often almost ready to 'give up,' as he looks at the discouragements he meets with merely from those for whom he toils, and who are under the oppressive rule of the priesthood, yet still, on the contrary, many cases occur which are encouraging to him, and excite him to renewed effort in the line of his calling. Such is my experience in my field.

"The following may serve to show to some extent the course pursued by me, and the kind of reception experienced, at least in numerous cases :

"In conversation with a woman, some time since, I inquired if she still went to 'confession?' She replied in the affirmative. I stated that the greatest objection was not to her 'confessing' her sins to a priest, but to her *relying* on the *delusive belief* that the priest could forgive her sins. In answer to an inquiry respecting it, she said the only evidence she had, after 'confession,' that God had absolved her from her sins, was '*that the priest told her it was so.*'

"I assured her that if the confession was not made to God, and sin forsaken as he had commanded, her prayer could not be acceptable. I asked her if the priest therefore did not testify to a deception when he told her that her sins were forgiven? She assured me that she had listened to what I had to say with deep interest. In her hours of meditation she said she had frequently thought of the things which I had now spoken about.

"In visiting another house, I was pleased to find the woman ready to assent to plain Scripture truths. She exercised her own judgment, and would not defend or excuse the dogmas or practices of Popery, when they were contrary to reason or to common sense.

"I asked if she had a Bible? She replied in the affirmative, but on further inquiry it was found to be only a Roman prayer-book! Having previously given her a Tract, entitled 'Protestantism the old, and Popery the *new religion*,' we reviewed it carefully. She saw the nu-

merous additions made to the articles of faith and the dates of their being added, and that thus Popery is comparatively a *new religion*—that much of it is but recently invented. She expressed great regret that another Romanist who lived in the same house with her was not present. She desired her to be benefited by the teachings of the Tract and my conversation. This woman assured me she would seek for the truth and endeavor to live as the Gospel required.

"There are others whose condition differs from that of the persons named, and who have assured me that they would never go to 'confession' again. They are now watching the conduct of those who, after having gone to confession and attended mass, enter the first grogshop they come to, after having left their church. My efforts with these have been to lead them away from their own righteousness and show them the necessity of regeneration by the Holy Spirit, and of faith in Christ, as the only Savior and hope for lost sinners. I have reason to think that God is specially blessing my labors, as some begin to see and feel the necessity of a change of heart, and some others have begun to send their children to our Sabbath-schools.

"Recently I entered a house where *three Irish Romanists* were talking freely, and one of them was saying to the others that the degradation of the Irish in Ireland and also in America was to a very large extent caused by the *Romish priests*, who managed things so as to keep them in ignorance, and in general they cared but very little for the '*poor*' of their flocks. To illustrate this remark, she said she went to the Bishop at Pittsburg, Pennsylvania, to have one of her children 'christened;' but having reproved the woman who accompanied her for the purpose of standing as god-mother, because of her repeated prostrations before the Bishop, he gave her such a scowling look as she shall never forget, and refused to 'christen' her child. She then learned what she had been told before—that the priests had little or no feel-



ing for the poor people, and would do nothing for them except as they could turn it to their own account. And further to substantiate what she said, she referred to the case of a woman present whose husband tried to borrow *five dollars* of the priest, *to enable him to give a decent burial to his child* who had died, promising at the time to pay one dollar a week until all was refunded; but the parent's request was decidedly refused.

"This woman sends three of her children now to our schools.

"Our Industrial and Sabbath-schools are in a prosperous condition. During the past month I have made 190 visits for religious purposes among the people."

Such is the statement of our missionary in New-Albany, Indiana, concerning his labors for one month in that town. There is nothing imposing in the service, or adapted to attract the special attention of the busy and gay world. But who cannot see that this service, performed among or upon the masses *continually*, is likely to prove of immense advantage to the public at some future day? The poor families now visited have furnished to them a knowledge of the true way of life through our Lord Jesus Christ, and many may avail themselves of it and be saved. The designs of an unprincipled and hostile priesthood may be exposed, and rendered less operative than otherwise they might be. But from these families *children* may be sent out who will exert a wide influence. Such labors as our missionary performs *may* reach those children. They *do reach* children that no other agency reaches, and give them the only evangelical instructions which they receive. *Thousands* of such children are taught every year in the houses of their parents or are gathered into mission-schools and taught there. They

are taught orally if they cannot read, and thus they obtain the first truths of morality and religion. And those instructions are not wholly inoperative. Like leaven in the measure of meal, their influence for good will be felt through all the lives of those children. And who can compute the value of these efforts to the community, in crimes restrained, in evils not inflicted, as well as in positive good produced? Not one. Such is the value of our laborious service.

#### CINCINNATI—REV. MR. ROBERTS.

From a letter of recent date, we learn that the missionary work in Cincinnati and vicinity, under the immediate supervision of the Rev. Mr. ROSSITER, is making most encouraging progress. Ladies of different churches, as well as others, manifest a most commendable zeal and spirit of self-sacrificing to promote the moral and religious improvement of the classes for whose welfare the Board labors. These expressions of encouragement are most grateful to missionaries and to the Directors. Could such co-operation be everywhere obtained, a powerful impulse would be added to the cause. Respecting the progress of the work, Mr. Roberts, the missionary, says:

"The industrial schools which we organized during the past month in Cincinnati and Newport are gradually increasing in interest, and in the number of children from Roman Catholic families which attend.

"Since my former communication to you I have organized an industrial school in Covington, Kentucky. Sixteen ladies, of different evangelical churches, are united in the instruction and management of this school. We have not had time to ascertain what will be the result. I would observe that Newport and Covington are

in Kentucky, opposite Cincinnati; the Licking river separating the two former, and the Ohio river the two former from the latter.

"There are fourteen Protestant and four Roman Catholic churches in Covington. The priests of the latter are exceedingly watchful to retain every child in any wise belonging to the brotherhood.

"Our Mission Sabbath-school is at this time in a prosperous condition. Yesterday we held a festival for its benefit, and received a handsome collection for the purchase of a Union Library."

#### IRISH MISSION IN MILWAUKEE.

REV. MR. M'KEE, MISSIONARY.

*Increasing interest in the Mission Sabbath-school and the Industrial school—means adapted to advance the usefulness and prosperity of the Society.*

"I am happy to inform you that our Mission Sabbath-school continues to prosper, and slowly but steadily to increase. I have several teachers to aid me in conducting it, and they are all much interested in its prosperity, and some of them, in addition to their labors in the school, have contributed of their small resources towards the sustaining it by purchasing cards, hymn-books, etc. I am thankful to a kind Providence that I have succeeded in obtaining such fellow-laborers in this good work.

"Our Industrial school continues to progress rapidly in numbers, and I am happy to add, likewise, in the interest manifested by the kind ladies in the city connected with the various evangelical churches, especially the Congregational, Presbyterian, and Baptist churches. They are giving their time and their money for this purpose, and I am gratified that so many cheerfully aid in this good work. There are now nearly one hundred in attendance, and over four-fifths of them are Romanists. Besides teaching the girls to sew, they have moral and religious instruction imparted to them at every session. The Scriptures are read and prayer is offered up to God for his blessing on the whole. I go in for a short

time and speak a few kind words, and sometimes tell an anecdote to illustrate some religious principle or duty. Several of the pastors of churches in the city and others have also looked in; and there is but one opinion, so far as I have heard, and that is, *gratification* for the good that is likely to result from it.

"I have been out of the city one Sabbath, and presented the claims of our Society before the Baptist church of Raymond, Racine Co., and obtained a small collection.

"I have recently thought it would be a good way to prepare the people, for me, if the Lord should spare my life and health, to attend the annual meetings of say two or three associations in the southern part of the State next summer, and then and there to present the claims of our Society. This would bring it before the pastors and delegates of the churches, and prepare the way for a successful appeal to the people.

"During the month I have visited forty families for religious purposes, distributed fifty pages of tracts, preached nine times, and delivered six addresses in the Industrial and Mission Sabbath-school."

#### GERMAN MISSIONS IN SOUTH DEDHAM AND LAWRENCE, MASSACHUSETTS, AND MANCHESTER, NEW-HAMPSHIRE.

REV. B. STEINTHALL, MISSIONARY.

The following report of Mr. Steint hall was crowded from our last issue, and we therefore give it a place in the present number. It shows the state of things in his field. He says :—

"Through a kind and indulgent Providence I am permitted, at the close of another month, to state to you that on my field I see much to encourage an onward movement, with a firm trust in the God of Zion. Ignorance, darkness, and superstition are on the wane among the German Romanists. Light is increasing, and here and there a soul is hungering for the truth.

"Before my visits to South Dedham



but two German Protestant families attended divine worship on the Sabbath; now nineteen families, four of which are Romanists and regular attendants at our meetings. Others drop in now and then.

"A vulgar expression, recently used by a German Roman Catholic priest at Boston to one of the Roman Catholic families of South Dedham, has created a great sensation among the Romanists of said place, and will induce many, perhaps, to come to our meetings. The facts in the case are these:—

"One Romanist, Mr. —, whose wife is a Protestant, went to Boston to have his child baptized in the Roman Catholic church. The priest, before administering the rite of baptism, inquired of Mr. — where he and the other Romanists of South Dedham attended church. Mr. — replied that he did not go to any church, there being no German Roman Catholic church at South Dedham, and to the *Irish* Roman Catholic church he would not go. His wife, said he, being a Protestant, he and many of the Romanists also attended the Protestant meetings held by Mr. Steinhall. The priest got into a rage when he heard that statement. First he *scolded* him for having married a Protestant woman. Then the woman told him it was '*none of his business*,' and that Protestants were as good and a good deal better than Romanists. Mr. — then asked what harm there was in attending Protestant worship? 'Well,' said the priest, 'if you think there is no harm in it, then you and all the Romanists of South Dedham, as well as Protestants and heathen, may go and worship together in a pig-sty!' This insulting language was too much for the Romanist, and he, reprimanding the priest for using such language, asked him if he would baptize his child; saying if not, he would go back to South Dedham and have it baptized by Mr. Steinhall. This had the desired effect, and put a stop to the priest's scoldings.

"I don't think that after this many more of the Romanists of South Dedham will go to Boston to have their children bap-

tized by an overbearing and insulting priest.

"At Lawrence, though the attendance on divine worship has not much increased, yet I always see new faces at our meetings.

"One Romanist, on hearing that German Protestant meetings were held at the City Hall, felt very much offended that the Germans had neglected to apprise him of the fact, and expressed a desire to see me. His name had never been mentioned to me before. When I heard of it I immediately went to see him, and apologized for not having called on him before. He received me very kindly. When I asked him to come to our meetings, said he, 'I will.' 'The truth is,' he continued, 'I am a Roman Catholic, and would much rather go to a German Roman Catholic church if there was one in this place; but sooner than go to an *Irish Roman Catholic church*, I will attend your meetings.' He has since attended several times, and not only expressed himself highly pleased with our mode of worship, but induced another young man to attend likewise.

"I have preached during the past month six times, and held four prayer-meetings. It has been my uniform endeavor to enter every open door, and to do with my might what my hands find to do. I have always considered the presentation of the truth from the pulpit *but a small part* of my work; and have from the commencement of my labors visited from house to house, personally conversing with all those disposed to hear me on 'the one thing needful.'

"I have visited during the past month fifty-nine Romanists. A large number of these families have been visited by me *several times* during the month. I have also distributed some 400 pages of tracts and one Bible among Romanists."

#### IRISH MISSION IN BERKSHIRE, MASS.

*The great need of more labor in behalf of the foreign population—persons losing confidence in Romanism—the influence of the death of a converted Romanist.*

"On the second Sabbath in January

I addressed the Congregational church in South Adams, in the afternoon and evening, and took up a collection. On the fourth Sabbath I presented our cause to the Wesleyan Methodist Church in Pittsfield, which was the first time they had ever been addressed on this subject. On the last Sabbath I spoke in the 2d Congregational church, convened in Pittsfield.

"In addition to the above, I have attended during the month 20 other religious meetings, in which I have generally taken part, and endeavored, so far as circumstances seemed to render proper, to present some aspect of our cause best calculated to call out the prayers and efforts of God's people in its behalf.

"To me it is matter of astonishment that so many good people should be unwilling to subtract from the time spent in reading the gossip of the *daily press*, while they remain relatively ignorant of *astounding* and *glorious facts* which are being developed within the bounds occupied by our Society.

"I have labored most of the last month in Pittsfield, and I can assure you there is much more labor needed there yet; indeed, if one missionary should spend his entire time among the *sixteen or eighteen hundred foreigners* in that town, I think their spiritual wants would be none too well cared for.

"In one of my recent reports I spoke to you of Rev. L—— B——, of Cheshire, a convert from Romanism, and who married Miss C—— G——, of Pittsfield, a daughter of French Canadian parents, and firm Roman Catholics. About five years ago she was converted, and joined the 1st Congregational church, in Pittsfield, which brought upon her great opposition from her parents and cruel persecution from most of her family friends. About two years ago she became the wife of Rev. Mr. B——, and accompanied him to his field of labor in Ticonderoga; and before one year had closed she was taken sick of the consumption, and last spring Mr. B—— sought and obtained a

charge in this county, so that she might be near her relations.

"Her disease advanced, and last September, God, in his all-wise providence, brought her back to her father's house to close the scenes of life, and prove to her Roman Catholic relatives that her apostasy from their faith had not unfitted her for that solemn hour; but the meek and quiet spirit with which she bore her last sickness, her earnest entreaties of all her friends to prepare for death, and the perfect peace and transport with which she met the last summons, compelled them all to feel and acknowledge that C—— had fallen asleep in Jesus.

"And now it gives me the greatest pleasure to inform you that her mother, eldest sister, brother, and his wife, seem to have lost most of their confidence in Rome, and attend Protestant meetings; and unhesitatingly say they desire nothing so much as to be prepared to die the happy death of their dear departed C——. They have a great deal of confidence in Mr. B——, and his influence over them is of the best character.

"I have called to converse and pray with them repeatedly, of late, and finally offered to come over and hold a little meeting with them if they would call in some of their neighbors. They seemed pleased with the proposition, and I spent the evening in reading and explaining the Bible and prayer; and before leaving gave each of them a tract, for which they all expressed thanks. I hope this is only the first of many more meetings which I shall hold in that house and neighborhood.

"Nor is the salutary influence of this death unfelt in other families. An intelligent French Roman Catholic man assured me that he listened to her dying counsels and witnessed her triumphant exit with the most solemn emotions, and the most perfect assurance that she had gone to her rest in heaven; and, notwithstanding the persecution of his Roman Catholic friends, he and his wife attended her funeral and followed her



body to the grave, which he contended it was his privilege and duty to do. This man has broken off with priests, and attends occasionally on Protestant meetings, and says he wants nothing so much as to know what is truth—for truth he is determined to follow, whichever way it may lead him. I spent about five hours at his house, one day, in comparing the different versions of the Bible, and discussing the doctrines of the Romish church. He wholly discards the temporal power of the Pope, but says if he is not universal bishop he should be glad to be convinced of it. I gave him a tract entitled *False Claims of the Pope*, and asked him to read and compare it with the Bible, and if it would not bear the test, be sure and reject it. He thanked me for the interview, invited me to call often, and promised to read the tract faithfully. There are several French families in that vicinity, in which I hope, by the help of God, to make my labors beneficial.

"I was invited by a pious physician to visit with him an Irish Catholic patient. Found him very low with consumption, and he repeatedly expressed the opinion that he should live but a few days. I asked him if he felt prepared to die? O yes, he said, perfectly; he was as willing to die one day as another. On inquiring, I was saddened to find him ignorant of what constitutes a preparation, and as destitute of a knowledge of the plan of salvation as a Hindoo, and giving me only the fearful evidence that he was about to sink down to the death that never ends!

"I expect to spend the month of February in Pittsfield, except as I may go out to address churches on the Sabbath."

#### ITALIAN MISSION IN NEW-YORK CITY.

MR. P. MASSARD, MISSIONARY.

The labors of our missionary among the Italians in this city are not only producing good results among them, but enlisting at the same time the prayers and sympathies of God's people.

The superintendent of the Mission School connected with the Presbyterian church corner of Grand and Crosby-streets, (Rev. Dr. Thompson's,) invited our missionary and his school to unite with them in their celebration on Christmas-day. They accepted the invitation, and between sixty and seventy Italians, parents and children, were present.

Our missionary addressed the school, and after the singing of their hymns, and partaking of the bounteous refreshments prepared for the schools, they were dismissed. It was a most delightful and cheering meeting to the Italians, and they returned home, praising God for his goodness to them. The missionary, in his report for January, writes as follows:

"I greatly rejoice in laboring among the Italian population of this city, especially those at the Five Points. The number attending our meeting is increasing every Sunday. The Sunday-school is also increasing. I have visited many families, and found them in a very bad condition, both in temporal and in spiritual things. In several of the families I have prayed and read the Holy Scriptures, and conversed with them on the subject of the Lord Jesus Christ and the salvation of their souls. Many felt much interested in what I said and read, and in leaving them, I invited them to the chapel, and hope that many will, by the Spirit of God, be converted unto him.

"The *Eco di Savonarola* I have lent to the Sunday-school. There is great need of instruction among this class of the Italians. The instruction given in the Sunday-school is not enough for them—a day school is very much needed. I have also given them tracts, and lent them the few good books I have.

"I pray God that some good friend of the AMERICAN AND FOREIGN CHRISTIAN UNION will give us the means of estab-

lishing a school to instruct the Italians and their children."

It would be a matter of great thankfulness, if some good Christian friends would unite and adopt meas-

ures to sustain a school where these children could be taught to read, and thus be prepared for usefulness.

Cannot something be done for them?

## MISCELLANEOUS.

### TESTIMONY OF THE BENEVOLENT ASSOCIATION OF HAMPDEN COUNTY, MASS.

The annual meeting of the Hampden County Benevolent Association of Massachusetts was held last October in Palmer, in the Rev. Dr. Vaille's church. It was fully attended. The Rev. J. B. R. Walker, of the 2d church of Holyoke, had in charge the interests of the AMERICAN AND FOREIGN CHRISTIAN UNION, and from the published proceedings we gather the views of the meeting concerning the Society.

We subjoin a few extracts from the Secretary's report, to which we invite especial attention. The statements which they contain seem to us not only true, but of great importance. We long to see all the friends of Christ aroused, and devoting themselves to the great work of rescuing the true church from the power of the "man of sin," to which, in our judgment, both the word and providence of God now urgently call them. Many are now aroused. Many more are coming to the rescue than ever before, and the prospects are annually more encouraging. The Secretary says:—

"In the work of enlightening and emancipating the pitiable and perishing victims of Romish errors in this and foreign lands, the AMERICAN AND FOREIGN CHRISTIAN UNION has been prominent and prospered. Its record of ten years of warfare against the 'man of sin' has many pages bright with trophies, signs

of progress, and conquest. This Society has supported one hundred and twelve missionaries in the home and foreign field the last year, and it is believed that no missionaries in the world have labored with greater success. . . . .

"The foreign field is particularly bright and promising. Ireland has its great revival, which embraces many Romanists. Belgium is not so dark and hopeless as once. In South America effectual doors are opened. But Italy, the seat and fortress of the Papacy, has become one of the most inviting and promising fields for missionary labor on the globe. The yearning of the Italians for the regeneration of their beloved land seems nearer realization than ever before. The Scriptures have been extensively circulated during the past year, and the gospel preached where but recently the Bible-reader or colporteur would have met only imprisonment or banishment. *Ten years since, missionaries were driven from Florence. Tuscany has been a synonym for intolerance and cruelty. But now some of the choicest young men of the Waldensian churches are vigorously enlisted in spreading the Bible over Italy,—now the land where Satan's seat is, the very heart of the Papal power,—and the noble, historic people, so long crushed by the Papacy, are starting from the dreadful nightmare of bygone darkness and ask for the Gospel at our hands.* The hopes of Italian patriots can be fulfilled only by a free Bible among the people, as the mighty regenerator of the nation.

"But the most auspicious, and to a skeptical church the most astonishing sign of the times is, the remarkable movement among the Catholics in Illi-



nois, under the guidance of Father Chiniquy, a converted Romish priest. Hundreds of families—fifteen hundred people in St. Anne's, and others in neighboring districts—have renounced the errors of Rome, and become decided Protestants against the exactions of its priesthood. *In September eight hundred of them, after study of the Bible, and prayer and self-examination, celebrated the Lord's supper for the first time, as participants of the grace of God. No event like this has occurred for three hundred years.* Its influence is being widely felt in Canada, their former residence, awakening inquiry that promises other secessions from the Papacy.

“What has greatly obstructed the work of converting Papists, has been the doubt or unbelief of Christians in its practicability. There has been a general skepticism in regard to the wisdom of contributing for the success of missionary labor in behalf of Romanists. Multitudes have felt that these ‘heathen at home’ were inaccessible.

“This Society has sent its missionaries and members forth with the watchword blazoned on its banner—‘Come out of her, my people.’ But how little confidence multitudes have even in the possibility of such a separation! Christians have thought Romanists were held too fast, to break away from the vassalage of superstition and priestcraft. Forgetting the lessons of the reformation of the sixteenth century, many have sympathized but little with endeavors to convert Catholics. To rebuke this skepticism, to stir and rouse the churches of our land, God has brought before them the wonders of his grace and power; leading a great multitude out of bondage under the banner of the cross, and with the weapon of an open Bible.

“Who that reads the thrilling story of hundreds in a single district simultaneously coming out of Romish darkness and corruption—who that hears of their simple faith, their steadfast piety, in spite of poverty, distress, and persecution, shall

ever doubt again that Romanists may be converted? Should we not, as Christians, understand that God has providentially brought millions of them here, and scattered them over our land, to effect a new reformation by our prayers and labors, which shall herald and complete the downfall of Papacy? Is it too sanguine a prophecy to say, that this is the beginning of a great secession, that God may save a remnant ere he shall consume the ‘man of sin’ ‘with the brightness of his coming!’ These ten years are only the beginning. In view of these conquests, we should ‘attempt and expect great things.’ *It is matter for congratulation that this Society is coming to be better appreciated, and its work in behalf of one hundred and eighty millions of Papists is felt to be more imperative and promising.* The contributions of our churches are greater by one hundred and twenty-five per cent. than in the previous years. God is leading us with an outstretched arm. Let our churches heed the summons that comes sounding along our ranks—‘Go forward!’”

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#### ITALY.

Dr. Hoffman, General Superintendent of Berlin, gives an interesting summary about the *Lutheran and other Protestant churches in Italy*. The church of the Prussian Embassy in Rome was founded by Frederick William III.: it has had the services of Tholuck, Thiele, Rothe, etc. Heintz is the present preacher. No inscription referring to Christ or taken from the Bible is allowed to be put upon the graves of those members who are buried at Rome. In *Naples* is an evangelical church of 200 to 300 families and 700 to 800 persons, also connected with the German Embassy. Remy is the present German preacher; a French preacher is also connected with it. The English embassy also has a chaplain and services. In *Sicily* no regular German church is allowed; in *Messina* there are about 100 German and Swiss Protestants, who sometimes have a private service;

in Palermo is an English chapel. In Florence a church has been attached to the Prussian embassy, since 1827; Schaffter, the present preacher, holds service in German, French, and Italian; about 300 persons belong to it. The English chapel has a large attendance. At Leghorn is a church (Dutch-German) over 200 years old, of about 250 persons; Detroit is the preacher. In Modena there are about 1,000 Protestants; in Parma, 300; in Bologna, 40; in Ancona, 44; and a few in Reggio. In Milan there are 400 to 500 evangelical Swiss and Germans; they called a pastor in 1848, by the name of Kind, and he still remains. In Bergamo there has been a church for over 50 years; it now has about 200 French and Swiss. In Venice there has been a church, as in Leghorn, for over 200 years: about 400 belong to it; the service is private. In Trieste are 1,600 Protestants.—*Neue Evangelische Kirchenzeitung.*

#### EVANGELICAL CHURCHES IN ITALY.

"There are two evangelical churches now existing in Sardinia—the Waldensian and the Italian. The principal seat of the first is in the vallies of Piedmont, where French is the only language spoken: the people are members of that church because, being born in these vallies, they at their birth received baptism at the hands of a Valdesse minister. The Valdesse churches in Turin, Genoa, Nice, etc., contain also Italians who have embraced the faith. The existence of this church in Piedmont caused the introduction into the law of the act of toleration with regard to those who might dissent from the creed of the State. The Italian churches, independent of each other, but firmly joined together by bonds of love in Christ, were formed in consequence of the dispersion of the Christians of Florence in 1849, and is exclusively composed of Italians converted from Popery to the Gospel. Both the Valdesse and the Italian churches labor zealously for the evangelization of souls, each according to their own convictions.

"The meetings for the preaching of the

Gospel are very numerous. In some places, in order to obtain a seat, it is necessary to be in attendance more than half an hour before the service commences. Those unable to gain admission, remain standing on the stairs or landing; or, if the meeting is held on the ground-floor, those who cannot enter listen outside the building, the doors being left open for their accommodation, and the preacher speaking as loudly as possible. But it is not on Sundays alone that the Italians frequent these devotional meetings; for they are held each evening in the week; and in some localities there are two such assemblies the same evening. One thing we must observe. Let it not be thought that they who attend these gatherings in the evenings, have been passing the day unprofitably or in idle luxury; on the contrary, they are all workmen wearied with toil, who, instead of seeking recreation in public houses, prefer to refresh their souls with draughts from the pure fountain of God's holy word. Men, women, and children read together at these public meetings; each in turn taking a verse of the chapter chosen by the evangelist who presides."—*L'Eco di Savonarola.*

#### THE CLERGY IN SARDINIA.

Many facts connected with the Italian clergy are worthy of observation: not a few have already abandoned the Roman church. There are many in Piedmont, some natives of the country, others who have fled from various parts of Italy; all of whom cease to continue the practices of the confessional. They no longer preach or celebrate mass, and have laid aside their priestly garb but they live a life of actual infidelity. These men either possess the means of existence, or, being talented, they gain a livelihood by using their pens or by teaching. Others, who in their secret hearts detest the abominations of Popery, have not the courage to declare themselves openly, for fear of losing their daily bread. "Where shall we go?" they say; "What shall we do for a living?"

We are assured by numerous friends, that there are hundreds of priests who would shake off the iniquitous yoke that weighs



about their necks, were they not deterred by fear of dying of starvation. In Geneva, hardly a day passes that the Protestants are not visited by some priest, either Italian, Belgian, Spanish, or French, begging for assistance to enable them to live.—*Ibid.*

#### AUSTRIAN OPPRESSION.

*A Protestant in irons—four years' imprisonment for proposing humbly to petition the Government.*

##### MR. ZSEDENYI'S CASE.

The following paragraph will be read, we are persuaded, with sorrowful yet indignant feelings by every right-minded person whose eye it may meet.

The Austrian Emperor is a Romanist, and the religion of the State is the Romish religion; yet a sense of justice should lead him to protect his subjects in the exercise of their natural rights, at least the right of petition. But he and his Cabinet are under the control of the Papal priesthood. Since the date of the famous "Concordat," the priests have left no measure untried in order to "crush out" the Protestants. They may succeed. But we trust their designs will be thwarted by some interposition of Providence, and that their wrath will be turned to the advancement of evangelical religion.

Let Protestants remember Mr. Zsedenyi, and all his afflicted brethren in Hungary, in their prayers that God may give him and them a good deliverance, or grace to bear their sufferings for the Gospel's sake.

The paragraph is from *The London News*, which says:—

"The latest news from Hungary shows in painful distinctness that the reign of terror has set in, and that all hope of concession from the Government is over. The Emperor has replied to the candid remonstrances of his Protestant subjects by an act of signal revenge. Instead of

patiently listening to their complaints, he has struck them a vicious and relentless blow, in the person of their foremost spokesman and representative, M. Edward Von Zsedenyi. This distinguished Protestant gentleman has just been sentenced by the Criminal Court of Kaschau to four years' penal servitude in irons, 'for having incited to contempt of and resistance to the laws.' The sentence is one of the severest that could be pronounced, short of death itself; while M. Zsedenyi's only crime is that three months ago, in an able speech at a public meeting at Kaesmark, he proposed that 'a humble petition should be sent to his Majesty, protesting the loyalty of the Protestants, and requesting that his Majesty would deign graciously to suspend the execution of the order in council respecting the organization of the Protestant churches, until a legally elected Synod should be called together.'"

#### THE THREE HUNDREDTH ANNIVERSARY OF THE REFORMATION.

The three hundredth anniversary of the Reformation from Popery in Scotland occurs the present year (1860.) It is proposed to commemorate it by special services in Edinburgh, beginning on Tuesday, the 14th day of August. The Protestant confession of faith was formally adopted by the Scottish Parliament on the 17th of that month. Protestants of all evangelical churches are invited to attend the meeting to be held on the occasion and to participate in the exercises. All papers designed for the consideration of the meeting must be forwarded to Mr. BADENOCH, Secretary of the Committee, on or before the 1st day of July. The meeting will doubtless be one of very great interest.

THE "FREEMAN'S JOURNAL" AND "NEW-YORK TABLET" DISOWNED.—In adopting the *Metropolitan Record* as the



official organ of his diocese, Archbishop Hughes says to the clergy and laity:

"We do this on conditions which it is proper that you should all know, namely, that this paper shall not at any time identify itself with any political party in the United States. It is to be supported as a merely Catholic paper, although there is no restraint with regard to general news or questions of public interest, whether in Europe or America; but we deem it altogether inexpedient to blend two elements so essentially disconnected as religion and politics in the same journal."

We shall rejoice to see an experiment of confining Romanism to *religious matters*, and divorcing it from *politics*. If successful, we think that much the larger part of its usual operations will be dispensed with. But we will see.

**PROVINCIAL COUNCILS.**—The high authorities of the Romish church in the United States have spared no pains to call forth the sympathies of the Papists in our land in behalf of his Holiness Pius IX. as a *temporal prince*. Provincial councils have been held, and many and long pastorals issued. It seems doubtful, however, whether these and similar efforts, put forth in Ireland, England, France, and elsewhere, will avail to maintain the temporal sovereignty of the head of the Papal organization. The "time of the end" seems to be drawing near.

**THE "PARIS UNIVERS" SUPPRESSED.**—We learn that the *Univers*, the leading organ of the Ultramontane party in France, is suppressed by a decree of the Emperor. It is to be hoped that the Romish priesthood will profit by the rebuke, and that the Emperor will go forward in reforms, till every obstacle to the progress of the Gospel in France shall have been taken out of the way.

The monks and friars of the two great begging orders have been distributed over Europe to beg "Peter's pence," to relieve the Pope from his present embarrassment. In Paris they are seen in great numbers, bare-headed and bare-footed, bravely treading the snowy and frozen streets.

**WANTED—THE MAGAZINE FOR JANUARY, 1860.**—Persons having extra copies of the **AMERICAN AND FOREIGN CHRISTIAN UNION** for January, 1860, which they do not care to retain, will confer a favor upon us if they will re-mail them to our office, No. 156 Chambers-street, as our edition for that month is exhausted.

#### NOTICE TO MISSIONARIES AND AGENTS.

The missionaries and agents of the Society are respectfully requested to prepare and forward to the office, by the 1st of April, their Annual Statistical Reports. The reports should be full, comprising all the topics specified in the commission, giving a clear view of the labor performed, and the visible results, together with such additional facts as may illustrate the spirit and operation of the Papacy within the field occupied by the missionary, and the influence of the Gospel in counteracting it and in saving the people from its power.

**ANNIVERSARY.**—The Anniversary of the Society will be held in this city, commencing Sunday evening, May 6th, when the annual sermon will be preached. The usual anniversary exercises will be held on Tuesday, the 8th of May.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JANUARY TO THE 1st OF FEBRUARY, 1860.

MAINE.					
Portland.	A lady, for Kankakee Mission, .	3 00	East Jaffrey.	Congregational Church and Society, Rev. F. D. Austin,	6 00
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